Pac Theo Sem
Reading Room

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PACIFIC
Theological Seminary.

THE COMFORTER.

"How does God send the Comforter?
Ofttimes through byways dim;
Not always by the beaten path
Of sacrament and hymn;
Not always through the gates of prayer,
Or penitential psalm,
Or sacred rite, or holy day,
Or incense, breathing balm.

How does God send the Comforter?
Perchance through humblest avenues
Of sight, or sound, or sense.
Haply in childhood's laughing voice
Shall breathe the voice divine,
And tender hands of earthly love
Pour for thee heavenly wine!

How will God send the Comforter?
Thou knowest not, nor I!
His ways are countless as the stars
His hand hath hung on high.
His roses bring their fragrant balm,
His twilight hush its peace,
Morning its splendor, night its calm,
To give thy pain surcease!"

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2716 Hillegass Ave., Berkeley, Cal.

FOR WHOM DOES THE PENITENTIARY YAWN?

Who among the big grafters in San Francisco will ultimately go to the penitentiary it is not easy to tell at this juncture in affairs. Reuf was one of the biggest toads in the great graft puddle, and there is a feeling that he should be made to suffer more of a penalty than he would suffer if immunity should be granted him in order to secure evidence for the conviction of "the higher-up" offenders. But Reuf will stand ever before the world as a branded man. Nothing that he can do if he should secure immunity will restore him to the confidence of the people. He will rest alway under the shadow of suspicion. People generally, and he himself, will feel that the penitentiary was his rightful place, and so long as he shall live he will pay big penalty for his criminal acts. Accordingly, in our opinion, if his testimony is actually worth anything, it would be better to pay the price for it, and so let the law lay hold of the bribe-givers. But is his testimony worth much in way of evidence? Is it worth anything? Were the present writer a juror before whom persons accused of bribe-giving were being tried, there would have to be something far more credible than Reuf's word of mouth to turn the scale against the accused.

There are those who are indifferent as to the outcome of the cases against the San Francisco corporation officials merely because there are some reasons for questioning the motives of Rudolph Spreckels and other leaders in the prosecution. Motives should not be considered. Long ago was it said, in sacred writ, "The wrath of man shall praise Him." And the Apostle Paul said that it did not matter that some preached Christ out of envy and strife if good results accrued.

The welfare of San Francisco, a great and influential city, and the welfare of our whole land and nation, demand that as many of the great law-breakers as possible be reached and given their deserts. The people, therefore, should cease to consider motives; they should remember that Reuf is paying and will continue to pay a big penalty for his crimes, even though immunity be granted him, and that a failure to reach and convict "the higher-up" fellows will leave them to prey still upon the people, and will be an encouragement to others to do likewise. And San Farncisco business men need to understand that no damage to the city, coming through the conviction of these prominent men, even though there should be scores of them, can possibly be so great as a failure in the courts through some technicalities, and people everywhere firmly convinced of the guilt of the escaping parties.

But, "Let justice be done though the heavens fall!" This old saying came to mind when we read a few days ago of the decision of the appellate court in the case of ex-Mayor Schmitz. There was, of course, a great public outcry against it. Nevertheless it may have been the only decision a just court could give. We shall await the opinion of the most eminent jurists before joining in the clamor. There are those who say that there are persons on the supreme bench of the state who are not capable of giving an unbiased opinion on these graft cases. However, a decision from that source will be much more convincing and settling than the one from the appellate court. It is exceedingly unfortunate that some of the judges in that court and rendering decision in the Schmitz case are related in various ways to persons under indictment and to persons as strongly suspicioned as any that are under indictment.

For whom does the penitentiary yawn? For Reuf? It does not look that way. For Schmitz? Yes. For Ford and Calhoun? Seemingly. For Glass? Yes. For others? Perhaps. But this much is correct: There are a score or more who go about "trembling in their boots," lest the prosecution get such hold on the graft as to forever ruin them in the estimation of the public, even though they should not land in the pen.

The beautiful poem on the cover page of The Pacific for January 2d was by James Buckham of Melrose, Massachusetts, a brother of Professor Buckham of Pacific Theological Seminary. We have mention elsewhere in this issue of The Pacific of his life and death by one who knew him. A few weeks ago The Pacific reviewed Mr. Buckham's latest book, "The Heritage of Life," published a few months ago by Jennings & Graham. Several of those books have passed into the hands of people hereabouts and have proved of much comfort and inspiration. We quote a paragraph from the article on "The Meaning of Death:" "Blessed is the soul that interprets the death of loved ones, not as a taking away, but as a taking up, a setting forward, a transfiguration, an exaltation! They have simply gone to be with God and Christ our Redeemer in the beautiful city, whither we are all bound, and whither the longest life will bring us sooner than we realize." He who wrote this did not know then that the portals of the beautiful city were to open so soon to him. It was only a few weeks ago that the ravages of a hidden disease became known, and last week he passed on into the life beyond. In the book from which we have quoted he wrote, for the comfort of others: "Inexpressibly sad would be the pathos of incompleteness did we not trust that the arc of life which is broken here will be completed in heaven; that yonder all high and noble hopes and yearnings shall be fulfilled, all achievements crowned, all ideals realized." Many who knew James Buckham and many who will come yet to know him, through his writings, will turn as the years go on to the pages on which are printed these and other comforting and inspiring words.

The Rev. E. L. Walz spoke at the Monday meeting of the Congregational ministers of San Francisco concerning the recent trip East by himself and Mrs. Walz in the interests of the rehabilitation fund for the Green Street Church. Although they were East at an inopportune time—the Wall street panic being on then—

they met in general with cordial treatment, and realized by their effort about $4,000. The largest check came from a man of considerable wealth whose secretary had at first turned them away with the utmost in the way of discouragement. But they persevered and won. Some people whom they met thanked them for giving them the opportunity to give to so useful a work. In several places Mr. Walz was told that it was useless to attempt to raise any money. His reply was that all he asked was to be allowed to tell his story; and then, in every instance, some one arose and said in substance: We must not let this man go without extending some aid to the work which he represents; and substantial contributions were made. In the course of his remarks Mr. Walz stated that 4,000 college presidents had tried to get the ear of Mrs. Russell Sage since her great estate came to her for administering. Because of the large acquaintance and friendship that Mr. and Mrs. Walz have among Presbyterian people much more than one-half of the money contributed for the Green Street Church came from Presbyterians. About one-third of it came from Congregationalists. Judging from the talk given last Monday Mr. Walz doubtless told his story well—and he has a story worth telling and worth hearing. But think of it! Six weeks of effort, and not a cent raised! We should have despaired; but not they. They pressed on and won. They have not secured what is needed; but surely more will come.

OUR PUBLIC SCHOOLS.

George C. Adams.

Protestant ministers have frequently taken alarm about our school system, and have been prompt to see and ward off attacks upon it. Sometimes it appeared later that the dangers were imaginary, and that no one had evil designs against the schools. Sensitiveness on the subject has so far disappeared that just now we are really in danger of doing a lasting harm to the school system that we love. In different parts of the United States there have appeared, simultaneously, efforts to make the Christian religion the basis of the teaching, and to compel all pupils, whether Christian or not, to take part in whatever exercises might be favored by the Christian part of the population, using the majority power to bring this about. We would like to see the people of the country all Christian, and at one as to the methods to be used; but they are not, and we easily make the blunder of using compulsion where we would not submit to it for a moment if the power were the other way.

It looks like surrendering a principle to let the singing of Christmas carols go out of the public schools; but why are they there? Probably the Pilgrim fathers never sang a Christmas carol, and many of them never heard one. They left England rather than be forced to sing them. And yet we would give a great deal if we could reproduce now their sterling character and devotion to principle. The carols belong to the churches, and should be sung there with all the heart and voice; but they do not belong in the public schools unless there is absolute unanimity about using them. The schools exist for the purpose of giving to all the children of the community such instruction as will fit them for citizenship, and for practical life. We are compelled to look to the churches (and once we did look to the homes) to give them education in religion and all that belongs to the department of the spiritual. We are trying to make up for the loss of home instruction by compelling all kinds of young people to adopt our religious ideas, and this is absolutely at variance with the teachings of Jesus. He compelled no one, and taught his disciples that they were not to spread his glad tidings in that way.

It would be a distinct gain if there could be use of the Bible in the schools as history and literature; it certainly is more important to an American than Roman mythology; but it can only be so used with justice when Jew and Roman Catholic and Protestant will come together and decide on some basis of agreement, and can then only be used so far as that agreement reaches. This is simple justice, and no kind of missionary spirit can make it right for us to go beyond it. If we do go beyond we plant seeds of discord and make any amount of trouble for our schools in the future. In our eagerness we forget to look for the effects of our action. It is a pity, but nearly all the persecution of Jews in modern times has been in the name of Jesus Christ. The terrible events in Russia during recent years have made the name of Jesus hateful to a Jew. Poor, deluded Christians have made a pretext of their religion to do what is absolutely contrary to all that Jesus taught; they have made it an utter impossibility that Jews carefully trained in their religion should feel any patience with the Christian religion. In our enlightened country we cannot be too careful to treat them with absolute fairness, and to avoid strengthening their feeling of distrust of Christianity. As the population is made up of people of diverse religious beliefs, it is not wise to foist the belief of any particular portion on the rest, and only harm to the school system can ever come of it.

For some years we have been interested in the policy of passive resistance on the part of our non-conformist brethren across the Atlantic. We have admired the spirit in which some of them have suffered loss rather than conform to that which their consciences cannot approve. We call it heroism on their part. If we would be consistent we must see to it that we do not compel any part of our great population to adopt such a policy toward us; what we call heroism in England would seem like paganism to some of our bitter sectarian people when used against them by those who cannot adopt their views. It would really be as heroic in one case as in the other; and the spirit of persecution is as bad, whether it comes from the Church of England or from you and me.

The place for religion in the schools is in the hearts and lives of the teachers. We have so much difficulty in getting away from the idea that Christianity is dogma that we think unless the teachings of Jesus can be placed in the curriculum nothing is being done. One thoroughly Christlike teacher, saying nothing of his or her beliefs, is worth more than all our teaching of doctrine, whether by book or song. A teacher who inspires the pupils to want to live such a life as she lives, and all whose acts toward the pupils are so fair and honorable as to win respect and love, is doing the highest kind of service. She is misusing her position when she uses her place as teacher to try to make proselytes for her church, no matter which church that may be; and in my observation through many years Protestants are fully as liable to err in this respect as any others. The great service of the public school system is in giving the same kind of training to children of all kinds of people. After a generation in these schools it would

puzzle any one to tell which were the children of natives or foreigners, and all have the same idea of loyalty to the flag, and understand alike the theory of our government. The branches that have been pursued have raised a class of citizens who can all work together. If the policy that is being advocated in some quarters by Protestant ministers shall succeed, we shall soon see an end of all this, and racial and class schools will multiply, and the unity of American population will be imperilled.

SOME STATISTICS FOR NINETEEN HUNDRED AND SEVEN.

We condense from the Chicago Tribune some of the statistics for the year 1907:

The year 1907 was the banner year of beneficence. No other year in the history of this country has witnessed such a generous outpouring of wealth for the general good. The total of gifts and bequests for various purposes, excluding contributions to charity in the general sense, collections in churches, and minor subscriptions, and including only those exceeding $1,000, reaches the extraordinary sum of $149,902,130.

The following table shows that 1907 is the record breaking year.

1894	$19,907,116	1901	$123,888,732
1895	28,943,549	1902	77,397,167
1896	33,670,129	1903	76,934,978
1897	33,612,114	1904	46,296,980
1898	23,984,900	1905	104,586,922
1899	79,749,956	1907	149,902,130
1900	62,461,304		

The donations for the year have amounted to $107,904,933 and the bequests to $41,997,197. The total amount was distributed as follows:

To educational institutions, $70,015,542; to charities, $49,452,296; to religious organizations, $9,343,802; to museums, art galleries and public improvements, $17,247,400, and to libraries, $2,943,000.

Mr. Carnegie does not take the lead as usual, in his donations. That honor belongs to Mr. Rockefeller. Indeed, Mr. Carnegie is third in the race, having been outdone by Mrs. Russell Sage.

Mr. Rockefeller's public gifts have been as follows:

The general board of education	$32,000,000
The University of Chicago	5,517,000
The Rockefeller Institute of Medical Research	2,600,000
The University of Louisville	2,000,000
Park and its endowment to Cleveland, O.	2,000,000
American Baptist Missionary Union	200,000
Morningside College	50,000
Young Men's Christian Associations	35,000
Charities	17,500
Total	$44,419,500

The grand total of the known donations of Mr. Rockefeller amounts to nearly $70,000,000.

After the death of Russell Sage, in 1906, his widow began her benevolent work. In the last six months of that year she gave away $1,001,115. In 1907 she gave $13,489,700, divided as follows:

Sage foundation	$10,000,000
Renesselaer Polytechnic Institute	1,000,000
Emma Willard seminary	1,000,000
Young Men's Christian Associations	700,00
Seaman's Friend society	150,000
Northfield seminary	150,000
Society to aid indigent females	125,000
Sryacuse Teachers' college	100,000
Sag Harbor, L. I., schools	100,000
Syrian Protestant college	75,000
Lincoln Farm Association	25,000
Charity	62,000
Pascal institute	2,700
Total	$13,489,700

Mr. Carnegie has devoted little attention to libraries during the past year, partly, perhaps, because the ground has been quite thoroughly covered and partly, also, because objections have been raised to his conditions in several places and many offers have been declined. He seems to have transferred his minor patronage to small colleges.

His public donations for the year are as follows:

Carnegie Institute	$ 8,000,000
New York branch libraries	1,250,000
Library at Berlin, German	1,000,000
Twenty-six colleges	835,000
Bureau of American Republics	750,000
King Edward hospital fund	500,000
Site for Cambria county, Pa., hospital	350,000
Nineteen libraries	350,000
Indian memorial, Okmulgee, I. T.	50,000
Miscellaneous	39,500
Church organs	14,275
Total	$13,148,775

While Mr. Carnegie's record for 1907 has been surpassed both by Mr. Rockefeller and Mrs. Russell Sage, he still stands at the head of the world's benefactors, for the grand total of his known contributions is nearly $170,000,000.

Dr. D. K. Parsons' "lever" is still in operation, though not as actively as in former years. He has given $126,000 during the year to eight small colleges.

In addition to the above amounts the donations and bequests during 1907 amounting to $1,000,000 and upwards were as follows:

P. A. B. Widener, Philadelphia, Pa., for art museum	$10,000,000
Robert N. Carson, Philadelphia, Pa., for orphan girls' home	5,000,000
Anna T. Jeanes, Philadelphia, Pa., for charities	5,000,000
John A. Creighton, Omaha, Neb., for Creighton university	3,000,000
John A. Creighton, Omaha, Neb., for charties	3,000,000
John C. Proctor, Peoria, Ill., for charity	2,000,000
George C. Taylor, New York, for charity	1,808,000
Henry Seybert, Philadelphia, for charity	1,500,000
Caroline K. Galland, Seattle, for charity	1,500,000
Thomas R. Patton, Philadelphia, for charity.	1,150,000
Hannah A. Currier, Manchester, N. H., for art gallery	1,000,000
N. J. Palmer, Colorado Springs, for park	1,000,000
Mrs. Mary Baker G. Eddy, Concord, N. H., gift to Christian Science church	1,000,000

In this imposing array of benefactions women are handsomely represented, 135 of them having contributed 30,744,461.

Suicides in 1907.

Suicides continue to increase as they have done for several years past, and also continue in excess of other forms of violent death. The number for 1907 was

10,782, as reported in the public press. The following table shows the steady increase of self-murder during the last nine years:

1899	5,340	1904	9,240
1900	6,735	1905	9,928
1901	7,245	1906	10,125
1902	8,291	1907	10,782
1903	8,597		

The proportion of suicides as between men and women continues to increase in favor of men. Until 1906 about twice as many men committed suicide as women, but last year there were nearly three times as many men, and this year there are more than three times as many, the record showing 8,188 men and 2,594 women. Physicians, as usual, head the list among professional men, the number in 1907 having been 37, as compared with 39 in 1906, 34 in 1905, 33 in 1904, 35 in 1903 and 52 in 1902. It is a noticeable feature of the record that suicides occasioned by business losses have increased and that there has been a considerable increase of those occasioned by ill health. No less than 19 persons connected with banks, mostly managers and cashiers, are among the victims. It is always difficult to classify causes from press reports, as despondency, for instance, is a general term which might be applied to other cases, but the causes were stated as follows: Despondency, 4,028; insanity, 1,016; domestic infelicity, 2,172; disappointment in love, 1,213; ill health, 851; liquor, 493; business losses, 123; unknown, 786.

The most frequent agency of suicide, as usual was poison; 3,917 poisoned themselves and 3,681 used the revolver. Besides these, 1,154 used the rope, 974 drowned themselves, 801 cut their throats, 85 threw themselves in front of trains, 40 stabbed themselves, 81 jumped from windows or roofs, 6 blew themselves up with dynamite and 2 starved themselves to death.

Lynchings.

The record of lynchings, on the whole, is encouraging, as it contains the smallest number in the last twenty years. The total is but 63, as compared with 69 in 1906. As the lynching evil is a problem of national interest, the following table is appended. It covers a period of twenty-three years:

1885	184	1897	166
1886	138	1898	127
1887	122	1899	107
1888	142	1900	115
1889	176	1901	135
1890	127	1902	96
1891	192	1903	104
1892	235	1904	87
1893	200	1905	66
1894	190	1906	69
1895	171	1907	63
1896	131		

The number of lynchings in the various states and territories is as follows: Alabama, 11; Arkansas, 3; Georgia, 9; Iowa, 1; Kentucky, 1; Louisiana, 11; Maryland, 2; Mississippi, 13; Nebraska, 1; South Carolina, 2; Tennessee, 2; Texas, 4; Indian Territory, 1; Oaklahoma, 2—or, South, 61; North, 2. Of the total number 60 were negroes and 3 whites—60 males and 3 females. The crimes alleged were as follows: Murder, 18; rape, 12; attempted rape, 11; murderous assault, 7; race riot, 7; burglary, 3; complicity in murder, 2; rape and murder, 1; insults to women, 1; theft, 1.

Legal Executions.

The number of legal executions in 1907 was 104, or 19 less than the number in 1906. Classified by states and territories, the record is as follows: Alabama, 5; California, 2; Colorado, 1; Connecticut, 2; Delaware, 2; Florida, 3; Georgia, 3; Illinois, 2; Indiana, 1; Kentucky, 5; Louisiana, 3; Maryland, 1; Mississippi, 4; Missouri, 5; Nebraska, 1; New Jersey, 4; New York, 8; North Carolina, 4; Ohio, 7; Pennsylvania, 14; South Carolina, 2; Tennessee, 4; Texas, 5; Virginia, 11; Washington, 1; Arizona, 1; District of Columbia, 1; New Mexico, 1. There were 43 executed in the North and 61 in the south, and of these 54 were whites and 50 blacks. The crimes for which they were executed were: Murder, 96; rape, 6; burglary, 1; murder and rape, 1.

Homicides.

The number of deaths by all kinds of violence except suicide and lynching, as reported by telegraph and recorded in the newspapers of the various states and territories, was 8,712, or 638 less than the number reported for 1906. As this record closed on December 28, of course a few more would have to be added to make a complete statement. It should also be borne in mind that this record does not contain merely such cases commonly designated as murder or homicide, which are brought to trial in court, but every form of death by violence. The various causes of these violent deaths were reported as follows:

Quarrels, 4,832; unknown, 1,638; liquor, 593; by highwaymen, 611; jealousy, 629; insanity, 131; infanticide, 99; resisting arrest, 31; highwaymen killed, 53; self-defense, 23; strikes, 13; riots, 30; outrage, 29.

Sporting and Holiday Casualties.

That we take pleasure sadly is shown by the fact that 242 persons have been killed and 4,258 injured during the year while engaged in sports and celebrations of various kinds. In the football field, professional and amateur, twenty-one have been killed and seventy badly injured, and in the baseball field, professional and amateur, eighteen have been killed and thirty-six badly injured. The roller skate has killed one and injured three, the discus one, polo one, and vaulting one. The merry-go-round has injured twelve, electric swings eight, toboggans sixteen, and the scenic railroads have killed three and injured forty-five.

During the year seventy-seven persons have been killed and 4,033 injured by fireworks, toy pistols and giant crackers, of whom 3,865 were victims of Fourth of July patriotism and 100 of the local celebration of the 17th of June in Boston and Charlestown, Mass.

Halloween has a list of six persons killed and eighteen injured, and on Christmas forty-four persons were murdered.

Ballooning is responsible for the death of seven persons and the serious injury of two.

The criminally reckless who didn't know the pistol was loaded have killed forty-three persons and wounded fifteen, and the idiots who rock the boats have drowned eighteen.

Railroad.

The records show 2,989 passengers killed on steam railroads and 3,997 injured. On electric, 717 killed and 3,950 injured. Were the number of trainmen and others employed by the roads added the total would be largely increased, as may be inferred from the reports made to the Interstate Commerce Commission for 1906, which gave a total of 3,807 employes killed and 55,524 injured.

Automobile Accidents.

During the year 324 were killed in automobile accidents, and 1,244 were injured. This was considerable of an increase over 1906. The largest number of fatalities was in New York—45. In San Francisco 7 were killed and 55 injured; in Oakland 4 killed and 16 injured; Los Angeles 3 killed and 25 injured.

THE NEW SCIENCE OF PESSIMISM.

By W. N. Burr.

The other day I received a long letter from my friend, the Pessimist. He lives far away in the East does not read The Pacific, and is not likely ever to see his words in print if I give some of them to Pacific readers this week. He would not object if I were to ask of him the privilege of copying a paragraph or two from his letter, so long as the name by which his townsmen know him is not mentioned. I do not quote him because I agree with him; for I do not quite favor the wholesale sweeps of some of his criticisms; but it may be there is another man somewhere who is drifting into pessimism who may be saved by giving him a strong dose of the stuff all at once.

Says my friend, the Pessimist: "There is an attempt nowadays to build up a fictitious Christ among the denominations instead of preaching him just as the apostles did. What does the Romanist know of Christ, except as a baby in his mother's arms? To the Catholics Christ is simply a babe, because they as a class are not intellectually capable of thinking of anything higher. I have just been looking over an English hymnbook used in England. The music is simply grand; but almost every hymn in it is a high eulogy of a king, as the average Englishman cannot think of Christ except as an exaggerated Edward VII. Then the Unitarians and Universalists disparage the common presentation of Christ so much, because they reject the doctrine of future punishment, that they build up a Christ of their own, whose mercy is simply an indifference to all that is going on in the world. They cannot realize that Christ said 'Depart, ye cursed,' as well as 'Come, ye blessed;' or if they do realize it, they reject the idea in toto. In this way you may go all over the Protestant world, and you will find that the doctrine of future punishment is seldom mentioned and still less believed. At a funeral awhile ago the Methodist minister told me while going to the grave that he felt unable to draw any line that would consign any one person to eternal loss. Well, we do not have to draw such lines; but it seems to me the words of Christ draw a few.

"I am sure, too, that the mechanical part of church life tends to draw the minds of people from spiritual contemplation. It has been a matter of observation with me for years that church people, especially the younger ones, never mention religion except at their church or 'Endeavor' meetings; and when the meeting is over the younger ones, with yells like that of a lot of cats, will scream at each other till they go home, utterly regardless of the time and place. And in Sunday-school it is astounding and exasperating to me to notice the utter ignorance of the Bible, even in the Bible classes; and this ignorance increases just as the opportunity for learning increases.

"The average man is still very earthy, and I fear he will always remain so. Few men care to rise by independent action and thought unless there is some worldly gain in it. Not a pupil in our schools will go one line past the lesson, and will get that lesson only just well enough not to make a complete break-down. How many young people nowadays will of choice get out a good, standard text-book, such as is used in school, and try to learn something from it? Not one! The girls will crack peanuts and throw the shells at the boys, and the latter in turn will talk drivel to the girls. This is merely suggestive, for I could spin it out all day; and I mention it to show the superficial way of living we have all fallen into as a people.

"Even in our modern college life note how utterly the physical has driven out the mental giants. It is all football, rowing, running, breaking legs, ribs, heads, and resorting to such acute forms of rowdyism that it is a great problem now in all colleges how to enforce any kind of discipline. The exercise is all right; but what have we heard of Harvard College for years but something about its rowers and batters? Our colleges are simply hotbeds of contamination, patronized by the very rich. Our agricultural schools form one redeeming feature on the landscape, and I hope they will continue to grow."

When I had finished reading my friend, the Pessimist's letter I picked up Dr. Hillis' "The Quest of Happiness," just to get a sweeter taste in my mouth, and this is the moral that came first:

"Strangely enough, the generation that has toiled so long and so successfully upon its looms and its ships, and has so perfected its arts and industries, is now toiling upon the art of making itself miserable. Witness the development of the new science of pessimism."

And then I recalled the little story of Griffith John that The Congregationalist gave us a week or two ago.

"The 'incurable hopefulness' of the veteran missionary, Griffith John, finds expression all along his way back to the scene of his long labors in China. Speaking at Vancouver of Carlyle he said:

"Old Carlyle would not have been such a pessimist if he had been a missionary and gone to China and seen what I have seen."

After all, men find in this world what they go about looking for. There is plenty of encouragement in affairs for the optimist, plenty of discouragement for the eyes that are trained to pessimism. And above it all sounds the Voice of Infinite Power and Wisdom and Love saying: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

THOUGHT FOR THE MINISTER IN THE KING'S BUSINESS.

By F. M. Price, Highland, Cal.

We read the article entitled "The Minister in Business," found in the issue of The Pacific published January 2, 1908. We noted the mind of it, and imagined its formative history. We will fraternize with any believer in Jesus, regardless of thought agreement, whether he be found on the mountain top or in the valley; whether in victory or defeat. What is called hardening of the heart may be its ripening. I think I know what the pastor on the firing line will do when he reads it.

He will recall the saying, "The servant is not greater than his Lord, neither he that is sent greater

than he that sent him;" and that it was soon repeated, lest his disciples forget it. He will recall the exhortation, "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of God. For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind;" and he will try to continue obeying it for the sake of those who do not want or appreciate it or put anything in the contribution box; for is he not to be an imitation of Christ, a co-worker with God, a joint heir with Christ, if a partaker in his suffering. He will recall that he is to do greater things than the miracles of Jesus; that he is to build a temple for the indwelling of God, a society whose ethics will be the ethics of heaven and that his associates are the angels of God.

The active pastor will recall that he may weary but not faint; that a human mind is not the power by which to solve the questions of the spiritual and eternal; and that society, by its apparent effect of the truth, and by its life and estimates, is the sure death of the pastor who does not look unto Jesus, and refuses to consider the world but as that to be acted upon. The sap of the tree planted by the rivers of water and whose leaves do not wither is delight in the law of the Lord. He has learned in theological course that the humanity he found in the seminary was the same as that he left at home in the churches, and the same as he brought into it. It may have been a shock to him then, but now he is older.

He has learned that human thought of worth is not necessarily the thought of God; neither is the greatness of time the eternal greatness. He has learned that the democracy of the kingdom of God is not touched by human estimate; and he has learned that profit is not a creation of the mind. The worth while of men is not the worth while of the actual and the true. He has seen as poor workman in high place of the social scale as he has seen in its low places. The unknown of earth may be the heralded in heaven and the cause of its songs. God cannot be deceived, the ephemeral can not be made the eternal. As related to right and wrong, to the enduring or the fleeting there is no high or low, rich or poor, famous or obscure, preacher or real estate man. I once knew a drillmaster who could turn out marvels of precision, but you could put him in an empty Sidlitz powder box. I do not like the Christianity that can strain at a gnat and swallow a camel. The life that best interprets God to men is most glorious, and our emulation should be to see who can serve God most with the least trumpeting or professionalism. The greatest crime on earth is **not loving God**; yet we do not look to human government to punish it. Human government was ordained to restrain and regulate evil, but there is a government ot all ages, all lands and all individuals in all generations. The pastor is its representatives, and the greatest crime is liable in its court.

The self-deniers began in Jesus and have extended even unto our day. Shall the pastor find fault with salvation's plan because the leaven of the kingdom of God has not leavened the lump enough to make it convenient for him? Shall he withdraw his hand from the work because it is undone? Will unsanctified humanity seek us to apply the gospel to their deadness? We might hope, if we were priests of a prevalent religion our churches often praise. Moses lifted up a serpent in the wilderness, and it may be that through a bite the church is to be healed. The minister in business may do good and may be a protestant. War has cleared up many a condition in history.

Here is an illustration of shorthand:

The obscurity of earth may be the light of heaven, and the rural pastor may have a wider vision than the city church in the valley.

The daybreak back of San Bernardino may be greater than the sunset scene in the west, but it depends on your time of waking.

The truth in society cannot be distanced, for you cannot outreach your average.

You cannot leave the ministry until the ministry leaves you.

Intelligence is no more intelligent than its separation from sin.

Let the reader do the typewriting, for it is all apropos of "The Minister in Business."

NOTES AND PERSONALS.

The Rev. Griffith Griffiths will read the paper at the meeting of the ministers of San Francisco and vicinity next Monday.

Professor Bade of Pacific Seminary is giving a series of Bible lectures on the evolution of the idea of God, at 12:30 each Sunday, in the First Congregational church of Oakland.

Many hearts go out in sympathy these days to the home at "Three Oaks," near Saratoga, where Mrs. E. S. Williams, whose life has long been crowned with loving world-wide service, is suffering in serious illness.

The Rev. Dr. Willey had the pleasure of a trip to Monterey last week, and of standing where he first stood in February, 1849, when he first landed in California. Wonderful thoughts must have stirred in his brain!

It is gratifying to be able to state that in response to the suggestion of the Home Missionary Superintendent, made in these columns lately, a member of one of our churches has gladly provided for the invalid wife of one of our Home Missionary pastors a wheelchair, which had been formerly in use by the donor's brother. And while on the subject of giving, the Superintendent can tell, if asked, of a promising, but struggling church, greatly in need of pews, and of another in need of hymnbooks. Address Rev. L. D. Rathbone, Barker Block, Berkeley, Cal.

The esteem in which the First Church of San Francisco holds its pastor was shown again last week when Dr. Adams asked that a vacation of ten weeks be granted him at an early date this year. At once came the remark from many that ten weeks would not be enough, and fifteen were voted heartily and unanimously. Dr. Adams contemplates spending the time on a trip to Japan and China, taking in Honolulu and Hilo en route. Mrs. Adams will in all probability accompany him. Departure will be made from San Francisco early in May. Some such trip is needed to afford Dr. Adams the rest demanded because of the strenuous life he has been leading in the work of rehabilitation through which he has been leading the historic church.

Among the Churches.

CALIFORNIA.

Murphys.—The Rev. L. Wallace has taken charge of the work at Murphys.

Santa Rosa.—The church received members January 5th—three on confession and three by letter.

North Berkeley.—The parsonage building is well under way. It is hoped to have it ready for occupancy in March.

Fresno, Armenian.—The Rev. Mr. Santikian of the Armenian Congregation had a happy communion service, receiving, January the 5th, 24 into membership, 22 of them being by letter.

Niles.—The Week of Prayer services were well attended and uplifting. Six persons came into the fellowship of the church at the communion last Sunday on confession of faith, and three children were baptized.

Campbell.—One person was received to membership at the last communion service. The pastor has a Sunday-school class of high school girls, thoroughly organized and in touch with the other organizations of the world.

Mill Valley.—Mrs. S. R. Yarrow, the wife of the pastor, has had a class of young Japanese at her home to which she has been giving considerable attention. Their appreciation and regard were manifested at the Christmas time by a gift of some handsome chinaware.

Fresno, First.—The First Church had its largest communion service Sunday, January 5th, in a number of years. Eleven united with the church, eight being upon confession; one by baptism and confession. The Japanese branch now has 25 members, seven being received upon confession, four of whom were baptized.

Oroville.—At our last communion, January 5th, 14 were received into this church, three by letter and the rest on confession of faith. There were six others who had been voted in, but were detained from various causes and will be received later. Our membership has now passed the 100 mark, and Rev. C. H. Stevens has every reason to expect a still greater harvest in the future, for all the spiritual activities of the church are alive and progressing.

Avalon.—Our beloved pastor, Mr. C. W. Williams, has been in hospital and sanitorium for some weeks past, but "rapidly recovering" is last best word heard. and we hope he will be with us again before the end of the month. During two Sabbaths Rev. Dr. Cowles of England gave us good food for thought and action. His sermon-lecture on "Missions in Other Lands" was much appreciated by a large and attentive audience. Sunday-school, Christmas exercises and tree were enjoyed both by little folks and their elders.

Corona.—The annual meeting revealed a large increase in benevolent offerings. The church voted an increase of $300 to the pastor's salary, with the beautiful courtesy to make it begin at New Year, three months before present agreement ended. Thirty-three members have been received in eight months. Many new families entering the city strengthen the church. A Brotherhood has been organized to promote fellowship among the men and contribute to the social, civic and religious welfare of the church and community. Monthly banquets are held, with addresses by outside speakers. At their first meeting Mr. O. D. Conrey of Los Angeles spoke on the Coffee Club Movement.

Oakland, Fourth.—The annual meeting, held Wednesday evening, January 8th, was well attended. Reports and election of officers occupied the earlier part of the evening and was later followed by a social gathering and supper. The reports show that we have been able to fulfill all pledges made by the different departments of church work, and that each is ready to enter the new year with added zeal and a fixed purpose for larger results at the close of 1908. The increase in the Sunday-school membership brings the present enrollment to 350. The pastor has closed a year of close application to his work and pleasant fellowship among his people. His message to us voiced a real desire to keep even in closer touch, if possible, with the old as well as the new members of his congregation.

Ceres.—Sunday, January 5th, was a bright day every way for the Ceres church. An audience of 200 gathered in the new church for the opening services and a large audience was present in the evening. Dr. J. K. McLean preached the sermon in the morning, and the pastor, the Rev. D. Goodsell, in the evening. A large choir added greatly to the enjoyment of the occasion; an encouraging thank offering was made. Never was a people more delighted with a new building than we. It will cost when complete not far from $2,500. Cheering news has come to us lately that the Woman's Home Mission Union, as also the First Church, Berkeley, are going to help us in paying last bills. What helpful Christian fellowship this is! Then will come our dedication. Four new members have been lately received and six are propounded for membership to be received next Sunday.

Riverside.—The Riverside church is responding nobly to the call of the pastor for a year of active and aggressive work. Indeed it is well-nigh impossible for one to come into close and personal touch with Dr. McLaren without taking on somewhat of the enthusiasm and aggressiveness which characterize all his work. The work of reorganizing and building up the Sunday-school is well under way. A paid worker has been secured, and an orchestra has been organized which is expected to add much to the brightness and snap of the opening exercises and will aid in enlarging the school. The church observed the Sacrament on January 5th, at which time eighteen were added to the roll, three on confession. The writer heard many remark: "What a beautiful and impressive service!" "What an inspiration to higher and better living and doing!" Of what avail is this sacred service, unless one is drawn consciously nearer the blessed Christ? May it ever be thus! Our church is greatly cheered by the return, after long wanderings abroad of Miss M. P. Lyman and her niece, Miss Ethel Smith. The latter, with her consecrated talent, has entered heartily into the work of the young people and of the Sunday-school, and good results are sure to follow.

Pasadena.—The following is quoted from the Pasadena Star: "By a strong and decisive vote the Lake Avenue Congregational Church decided not to accept the resignation of the Rev. Stephen G. Emerson, who

for nine years has been pastor of the church. This action by the progressive and active East Side church will be good news to scores of friends of Mr. Emerson and the church, for both are held in high esteem and honor. Because of a feeling that perhaps some new pastor could do more for the church than he, Mr. Emerson tendered his resignation. The announcement came as a distinct shock to the membership of the church, and at once, following a remarkable ovation to the popular pastor and his wife, he was, that same evening persuaded, under strongest pressure, to withdraw his resignation. But, in the meantime, the resignation statement had passed into the hands of the church clerk, and there were some who felt that the matter should come before the church at a regularly called meeting, for formal settlement. Accordingly, 122 of the church membership attended the meetings last evening, the regular mid-week prayer service preceding the business session. And the first meeting was a prayer service with little else in it, for all present felt the need of divine guidance and help. Such earnest supplications for the little church for unity of purpose and harmony of motive are seldom heard, and the quiet dignity and utter freedom from discussion of the later meeting were in large measure due to the hour of prayer preceding. The vote taken showed beyond a question of doubt that the church desired Mr. Emerson to remain as pastor, and the result will be continued harmony and aggressive Christian work by this church under the able and sympathetic leadership of Rev. and Mrs. S. G. Emerson."

Santa Cruz.—The recent annual meeting of the church at Santa Cruz showed a year of prosperity in all departments of the work, the official reports being the best ever presented to the church. The accessions reported by the clerk were 122; 80 on confession and 42 by letter; infants baptized, 20. Dismissions—letter, 22; death, 7; total, 29. Net gain, 93. Total membership, 633. The average attendance at the Sunday-school during the year was 177; contributions amounted to $360. The Ladies' Society reported an expenditure of $689.69, and $206 on hand. Among the things purchased by this society were carpets for the church, the study and the parsonage. The Cheerful Workers reported $304.31 expended, and the Golden Circle $95.35. The treasurer reported regular receipts of $2,780; special jubilee fund of $1,256, making a grand total of $4,036.89. The summary of expenditures and home expenses, not including the gift of the elegant parsonage, is as follows: Regular church expenses, $3,898.89; expended by Ladies' Society, $690.20; Sunday-school, $332.69; music, $280.98; Cheerful Workers, $244.31; gift of Mrs. J. S Green for Sunday-school lot, $100; Golden Circle, $95.30; other objects, $40. Total home expenses, $5,682.38; benevolences, A. B. C. of foreign missions, $211; Home Missionary Society, $233.42; American Missionary Association, $47.50; Educational Society, $138; Church Building Society, $38.60; Sunday-school and Publishing Society, $20.10; ministerial relief, $12; charity, $120.50; Anti-Saloon League, $312; Children's Home Finding Society, $13.75; American Sunday School Union, $19.50; Salvation Army, $8. Total benevolences, $1,036.27. Grand total, $6,718.65. The report by the Rev. J. B. Orr, the pastor, was one of praise for the faithful work in all departments; the spirit of harmony among the members and plans for the future. He had a pleasant surprise, in that a $300 lot on the East Side had been offered by Mr. Holway for the new branch Sunday-school building for $100, and that Mrs. J. S. Green, a member of the church, had given the $100 to buy it. The next movement will be the organization of a Pilgrim Brotherhood.

WASHINGTON.

(Rev. Charles F. Clarke, Seattle, Correspondent.)

Yakima.—Four were received into membership last communion, one on confession.

Port Gamble.—The blanks for the Year Book were mailed from Tacoma January 1st. The first one to be returned filled out was from this church, and was received in Tacoma January 3rd. Congratulations to Rev. T. Robert Ellwell, the pastor, and Mrs. J. J. Jamison, the clerk. We think this must be the record time. Can any state show a better record?

Forks and Quillayute.—Rev. H. Sutherlin of Colorado has just entered upon work in these isolated fields. He has a parish as large as all New Hampshire north of Manchester, without another church or preaching station in it. An extended account of the work in Clallam county will soon appear. There is no truer Home Missionary work in this state, hardly in the country, than here.

Orchard Prairie and Pleasant Prairie.—Rev. G. H. Rice closes a most successful year. At Orchard Prairie 16 have been added to the church, 10 on confession. A flourishing Christian Endeavor was started with 20 members; all debts are paid, the missionary apportionment met, and there is money in the treasury. A parsonage has been erected, a church site selected and a fund started for a building.

Bellevue.—The annual meeting was held December 27, beginning at 11 a. m., continuing till late in the afternoon. The Medina Church met at the same time and place. Both organizations had a very successful year. All bills paid up in full and the expenses for next year provided for. Rev. G. L. Dick, son of Sunday-School Missionary J. M. Dick, is pastor. Bellevue has never been in such good condition as it is in now, and Medina was organized by him.

Washougal.—This is one of our North Bank railroad towns. Here, under the energetic leadership of Rev. Mr. Snyder, the people have started for a new building. The town has a population of only 350, but there is a rich farming and fruit land back of it, so the plucky band of Congregationalists are preparing for the future. Rev. Francis Reid of Berkeley, who furnished the plans for the Kennewick church, will plan a building here to cost not less than $5,000. This church has raised its apportionment of one dollar per member for Home Missions.

Tacoma, Plymouth.—A larger number than ever before sat down to the annual supper January 2nd. At the business meeting afterward officers were elected for the coming year, including two deaconesses to call and be of assistance to the sick, this is an innovation. Decision Sunday called out thirty confessions of faith. Five young men and one young woman have since united with the church, two being baptized. The excavating for the new building is completed, $500 is in the treasury and $500 expected at once when work will commence on the basement. All bills for current expenses have been paid.

Vancouver.—A church was started here over a dozen years ago but after five years of usefulness was

compelled by the hard times to abandon its efforts. The dozen or so members, under the inspiration of Mrs. Credie, have been meeting socially and maintain the organization. A large Ladies' Aid meeting is held every two weeks, and the ladies have raised during the last year $1,000, which they have paid on a $2,000-lot, centrally located, where, when the time is ripe, a fine church will be built. This ought to be soon, as the town is rapidly growing. The North Bank railroad will cross the Columbia to Portland here, and trains are promised within a few weeks.

Sharing Their Trips Abroad.—Our churches may be glad to know that while Dr. Greene was on his vacation last summer he had views of China and Japan taken. He has already given several talks, illustrated by stereopticon, and holds himself in readiness to serve all the churches in this way in the interests of the S. S. and P. Society and the A. B. C. F. M. December 29th he was at Prospect Church, Seattle; January 12th he was at Green Lake Church, Seattle. Dr. E. L. Smith is also sharing with the churches the pleasures and instruction of his trip to the Holy Land by exhibiting the views he took in Palestine and the Sinai Peninsula, besides a course in his own church—Pilgrim—he has spoken at Plymouth, the Puget Sound Congregational Club and elsewhere.

Monroe.—Eleven new members were added to this enterprising church January 5th. The church was organized in August, 1905, and now numbers about forty. Then services were held in mall hall; now there is a beautiful concrete bui ell furnished, costing over $3,000, all paid nday-school has an enrollment of 140. ttendance of 80 or more; there is . K. A., with 18 members, a ttendance of 30; a flourish s' Aid Society that h This church wa hgoers, the r older or- 200, and nd the their

r.

IN THE OREGON FIELD.

J. R. Knodell.

I was called recently, in the course of my duty as Anti-Saloon League worker, to Ashland, in Southern Oregon. Spending a Sunday there I was interested to know how our church in that beautiful city was prospering. Sunday morning I attended the Congregational Sunday-school. I was greatly delighted to find the audience room of the church quite full of people, young and old, and a fine corps of earnest teachers. One thing that specially pleased me was a large class of boys from 13 to 16 years of age. There were seventeen of them present that morning, and I was informed that that was an ordinary attendance. Boys of that age are too often absent from Sunday-school. The spirit in the school was most delightful, and the lesson was being interpreted for its spiritual power to make good lives. Our Congregational pastor, Rev. E. F. Green, wields a large influence in the community for all good things. Our church is a power for righteousness in that city, and is growing rapidly in all good ways.

A visit January 7th to the Capital City of Oregon leaves a delightful memory. The purpose of the visit was a League convention to decide respecting a county campaign for prohibition for Marion county next June. The temperance leaders in Salem had worked up a grand gathering. One of the best conventions it was ever my pleasure to attend was convened in the W. C. T. U. hall. After a morning and afternoon session the decision was unanimously and enthusiastically reached to inaugurate and carry on a campaign for prohibition for the entire county at the June election. Great things will be heard from Marion county in due time on this question. In the evening, in company with Dr. Folsom, superintendent of Home Missions for Oregon, and Rev. A. B. Snider, formerly of Cloverdale, California (and just back from a trip around the world), I visited the Central Congregational Church, Rev. P. S. Knight, pastor, where Superintendent Folsom is assisting in special meetings. I had the pleasure of preaching to the assembled company, and although it was a very rainy evening, we had present quite a large number to hear the message. In a congregation of 28 it is not often that a preacher has before him four active pastors; but such was the case that evening. It was a pleasure to meet again Rev. R. H. Kennedy, one-time pastor of San Mateo, California, Congregational hurch, who is now living in Salem, Oregon, and who s at the service.

r. Knight is doing grand work in this growing l Congregational church in Salem. He has also er stations in his parish at which he preaches the years in their passage have turned his hair and beard white, they have failed to ardor for Christ, or his energy to accom- k. The day of our meeting he had als in the country, driving fourteen this service of love. He was, not- hard day, able to give attendance on service, and counsel and encourage ladies who made the first step when the leader of the meeting tion to allow Christ and his lives.

em is just on the trail of a of Rev. F. E. Dell, lately

Already, after only six months' service in Oregon, the Congregational work, put into the hands of our beloved Brother Folsom, is taking on new life. Nor could it well be otherwise, for our youngest superintendent on the Pacific coast is a wise, enthusiastic hard-working, lovely man. The Lord will bless his efforts. It will be a great joy to meet him from time to time as our effective labors take us up and down the state.

OREGON LETTER.

By George H. Himes.

The annual meeting and roll-call of the Forest Grove Congregational Church was held last Wednesday evening, and the reports for the year indicated that the progress of this church for the past twelve months had been very encouraging under the pastorate of Rev. Herbert W. Boyd. After an old-fashioned New England supper and social gathering the roll was called and ninety-five responded. During the year there were twenty admissions to the church; three members died and eight were dismissed by letter. The present membership is 240. The increase in benevolent contributions has been quite marked, as well as the increase in the attendance at church and Sunday-school services The average attendance at the latter averaged 108 in 1907, as against 92 in 1906. The outlook for the year is bright and hopeful.

There has been a deep religious awakening recently in connection with Pacific University, as a result of a number of special meetings conducted by Rev. A. J Folsom. From all indications it is believed that this will result in a goodly number of additions to the various churches.

Last Sunday was a day of great rejoicing in the First Church of Portland because of the addition of twenty-seven new members, mainly adults, and in some cases whole families. Four united on profession of faith. There can be no question about the steady spiritual growth of this church under the ministrations of Dr. Luther R. Dyott. As a preacher he is the equal of any in this city, and in his social relations he is exceedingly helpful and possessed of those characteristics which draw people to him; and best of all he is a gospel preacher in the highest sense of the expression.

The Week of Prayer was observed in this church, the meetings closing last Friday night. All were helpful and fairly well attended. At the last meeting the question of "Temperance" was the topic for discussion, and an interesting and suggestive talk was given by Rev. J. R. Knodell, the Superintendent of the Anti-Saloon League for Oregon.

The Executive Board of the Oregon and Idaho Y. M. C. A. met in this city on January 7th. In discussing plans for the new year it was the opinion of the board, in considering the petitions from nine cities in the two states for recognition, that no endorsement of the petitions would be given until it could be shown that each city could support an Association properly equipped. The following is summarized from the report of I. D. Rhodes, Traveling Secretary: Two new College Associations have been formed—one at the State Normal School, Weston, Oregon, and the other at the Idaho State Academy, Pocatello; the Salem Oregon, Association has paid off its debt; Payette Idaho, has secured $15,000 for a new building; Boise Idaho, has received a $10,000 legacy for a new building; a $35,000 building was started for the Railroad Association work at Pocatello; $350,000 has been raised for the Y. M. C. A. building in Portland; and the first county Association in the Northwest—Yamhill, Oregon,—was organized. Officers for the ensuing year were elected as follows: Chairman, A. C. Schmidt Albany; Vice-Chairman, A. F. Flegel, Portland; Secretary, A. C. Veazie, Portland; Treasurer, B. Lee Paget Portland.

Mrs. Mary Ramsey Lemons Woods, the oldest person in Oregon, died on New Year's day, 1908. She was born in Knoxville, Tenn., May 20, 1787. In 1852 she came across the plains to Oregon, settling in Washington county. She rode a favorite mare which she called "Martha Washington, Pioneer," the entire distance She was married to John Wood May 28, 1854. She descended from English ancestry, her parents first settling in the Carolinas, and afterwards removing to Tennessee. Her father, Richard Ramsey, was a brickmaker, and is believed to have built the first brick house in Knoxville, Tenn. He dropped dead with heart disease. Her mother died at the age of 110, and the day before she walked five miles, knitting all the way, as was her custom. Mrs. Wood weighed from 120 to 140 pounds; she retained her faculties, in large degree, up to the last, and on her 120th birthday was able to have her photograph taken and to take an automobile ride.

The annual roll-call and business meeting of the Sunnyside church, this city, was held last Friday evening. Reports from all branches of the church's activities indicated an encouraging increase over 1906; and one of the most important features of all was the uniform report that all bills were paid, with balances in each treasury. This church has made an enviable record for years by prompt payment. The total sum raised this year for all purposes aggregates $3,500. Pastor Staub, who is now entering upon his sixteenth year was given a comfortable raise in his salary as a token of appreciation. After the officers were elected and other necessary business disposed of the Ladies' Aid Society served an excellent repast, at the close of which the following toasts were offered: "Our Incomparable Ladies' Aid," "First Impressions," "The Future of Our Y. P. S. C. E.," "The Future of the Church," "The Men of Our Church," "Knotty Problems Solved," "The Harmony of and in the Choir," "The Master Magnet of Sociability." The thoughts brought out by those who proposed these toasts and by those who responded to them were indeed unusually helpful and added great interest to the meeting and aided in great measure in arousing enthusiasm.

The Men's Club of the First Church began its fourth year of monthly meetings last Monday, meeting with a good attendance and a largely increased interest. The specific object of this club is to create the spirit of sociability and good fellowship among the members of the church and members of the congregation also, as a means to bringing the latter into the church. But plans are being considered which, if adopted, will not only promote good fellowship, but will be of great importance in other highly important features of the numerous activities which the church of today is called upon to take part in.

Portland, January 12, 1908.

JAMES BUCKHAM.

The Master of us all spoke often, but wrote nothing save a word in the sand. There have been disciples of his who, following him loyally enough have, neverthe-

less spoken little, but written much, and that enduringly. Such a man was James Buckham, brother of Prof. J. W. Buckham of Pacific Theological Seminary, who died January 8, in Melrose, Mass.

Longing to serve God and his fellow-man to the utmost, but believing that he was hardly fitted for the platform, he took up the pen, and for more than a quarter of a century kept it in hand, greatly to his own credit and to the pleasure and profit of many.

It may be that, so far from the Eastern shore where he lived his quiet life, we would not be greatly interested in following the thread—even the golden thread—of it; but we are glad to bear in mind the volumes which he has left the world whereby it may gain and keep good knowledge of him. "The Heart of Life," "A Wayside Altar," "Where Town and Country Meet," "Afield with the Seasons," "The Heritage of Life" are the titles which are suggestive of the man and which would draw any alert reader to open the books. In them he would find a skillful hand, a clean heart, a wise mind, a devout faith.

Those who knew James Buckham give thanks for the privilege—as others may that through his writings the privilege is still open. Our hearts and homes will gain if they let him in. For in this day, too careless and carnal, both in literature and life, peace and uplift are to be found in the companionship of such a soul filled with love of nature and love of God, and walking graciously among men.

It was his own song of another:

So his noble soul at last
To its larger work has passed!
Say not that his course is run.
Heaven is older than the sun!

—W. H. H.

The Home.

THE GATES OF GOLD.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three Gates of Gold.

Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear,
What the result of speech may be.

—Home Chat.

HOME MONEY MATTERS.

Most men hate to talk over money matters with their wives. The general accusation against men has been, ever since we began to hear anything about the matter, that they did not let their "women folks" know anything about their financial affairs. Consequently, the sudden death of the head of the family usually plunged those dependent upon him into financial chaos, out of which dishonest executors and lawyers evolved such elements as they chose.

Probably in some cases this reticence on the part of men is wise. Some women cannot bear the strain of uncertainty and worry which business men often carry with, at least outward calmness, from one year's end to another. Women's nerves are tenderer, and they feel none of the excitement of competition which often supports men in their crises. The very magnitude of the interests involved almost paralyzes women sometimes, and it would generally be foolish for men conducting large mercantile concerns to attempt to acquaint any members of his family, not directly and actively at work with him, of the daily progress of his undertakings. But the smaller financial pros and cons of the domestic order, the final arrangement of the property in case of death, the amount of insurance, the proportion to be laid in each year, these are affairs which should be thoroughly understood between husbands and wives.

Not long ago a rich man, who had insisted upon the making of a will by each of his younger relatives, died suddenly without himself having made any will whatsoever, thus throwing unexpectedly weighty cares upon his heirs. This is only one more illustration, added to dozens which everybody knows, of the way in which we all hold theories in regard to personal financial management, yet do not practically carry them out.

"But my husband simply won't talk about money," sighed one intelligent woman. "If I say after dinner in the evening, 'George, let's discuss the various bills which are due, and see about settling them,' he says: 'Why, will you spoil my evening, Maria, when I am so tired? For pity's sake, give me a little peace! I have been worrying about money matters all day.' As he had had at least three months of evenings without them, I felt that he might give up this one to the detested work, but I obediently kept still. The next morning, perhaps, I ask him again. 'Oh, I mustn't go to my business all worked up about money,' he says, and so on. There is never a time that he likes."

This situation exists oftener than we think. The consequence is that possibly as many as half the whole number of well-to-do wives hardly know whether or not their husband's lives are insured. Even if they know this much, they cannot tell for what sum nor in what companies, nor whether the insurance is for their own benefit entirely, or for that of others. Few women know how much money their husbands have in bank or in stocks or bonds, or how it is distributed. It is safe to say that while many, perhaps most, women keep some sort of an account of their personal expenses and are called on frequently to tell their husbands how they have spent every ten dollars which has been handed to them, the husbands rarely render such accounts to the wives; though in order to reach the best results in the joint management of the family funds each should know how much the other requires per week for personal expenses. Many a man would be surprised to find what an able helper he would have in his wife, in the close financiering necessary in most homes, if he would only confide in her. It is in little ways that the income leaks away fastest. Woman, with her constant and necessary attention to minute details in the conduct of the home, is better fitted than most men to stop these little leaks.

As the happiness or misery of a family depends

largely upon the wise management of the income, it follows that considerable thought and care should be expended upon it. In the ideal home the entire management is the result of joint debates between husband and wife. Neither one should be arbitrary or stubborn. Reason should rule, and each one should be able and willing to enforce his or her position by sound reason or else abandon it. The money branch of the family affairs should be included under this rule, along with the education and discipline of the children, attendance upon social functions, religious observances, dietary and all the other departments of family life. Is it because wives have so often proved unequal to the trust that husbands have come to shut them out of their confidence? Or is it because those who have the power us it arbitrarily and selfishly?—Kate Upson Clark.

CARING FOR THOSE DEAREST TO US.

One's influence is likely to be strongest at home. Away from home one is "on parade," the real character always more or less concealed, the influence of that character more or less diverted by the effort to make one's better self prominent. In the home we are our true, unaffected selves, and our real influence upon others has fullest play. And it is in the home that we are with those who are dearest to us, and upon whom we would like our influence always to be for the best. Yet how often do we let our unworthiest selves crop out there, because at home we are loved and "understood," and we know that our faults will be overlooked and forgiven! Which is true enough; but that fact does not undo the harm that the influence of these failures is sure to work. The place where we can least afford to let down from our highest endeavor is in the midst of those closest and dearest to us. Our home deserves our best. Our home life ought to be our highest life.—Sunday School Times.

Young People.

THE BEE LINE.

Full many a time in childhood's happy hours
I've watched the bee
Forsake the honeyed breath of sweetest flowers
An 'neath the tree
Where flowed o'er yellow sands the little brook,
Sip moisture there.
Then, satisfied, its way it took
High in the air.

And so, when worldly sweets began to pall
Upon my taste,
Quick to the stream of life, purer than all
My feet made haste.
Then with the crystal dew upon my lip
I speed me home
Where trees of life with honey are adrip,
No more to roam.

—J. A. Burchit.

A LITTLE GENTLEMAN.

Several passengers, on a hot day in June, entered the train on the Columbia & Augusta railroad. Among them were several young college boys, who were on the way home for their summer vacation. They were stylish, well-dresed lads, and were as gay and happy as boys usually are who have put books aside.

A party of merry girls already occupied the car, and in a little time the train seemed flooded with youth and sunshine. A very lean woman, with an ample lunch basket, divided her time between eating chicken and boiled eggs, and fanning vigorously with a turkey-tailed fan, while a stout man in the corner mopped his face with a red bandana, and remarked, by way of emphasis, "Hot, very hot!"

The girls and boys took in every incident, laughing and tittering all the while. Just across the aisle, opposite the boys, sat a woman holding a baby. A pale, tired, despairing look was on her face, and her eyes were full of suffering. The little one was fretful and cried piteously, but the young mother was too exhausted to try to quiet the baby.

"Oh, just listen to that young one! I think crying babies ought to be put out of the cars," one of the girls said, pertly.

"Yes, my head begins to ache," said another, while the boys laughed; and the louder the child cried, the more merriment it caused among the young people; while the lean woman and the fat man scowled and complained.

"I do not see any cause for ridicule," said Fred Weston, as he arose; and, to the amazement of all the passengers, he crossed to where the woman sat, and, with a courteous bow, extended his arms. "Please let me hold your baby a while," he said; "I have a little sister just her age, and she loves me dearly. You look so tired, ma'am."

The child opened wide her big brown eyes and gazed into the handsome, bright faces of the boy, as without hesitation she sprang forward into the outstretched arms. She ceased crying, and her lips puckered into a plaintive sob.

"Oh, how good you are!" the mother said, with a sigh of relief. "Thank you!" and she pressed her eyes to keep back the tears of gratitude. "You are a brave boy," she said, "to show such an act of kindness while your companions jeer and ridicule. Thank you," she said again. "Ah, she loves you dearly already;" and the once beautiful face of the woman was bright for a moment as she saw her baby laugh with joy.

"Now," said Fred, "since you see what good friends we are, suppose you lie down and rest. I will take care of the baby. Come, now, we will see the birdies fly." And with his little charge held tenderly in his arms, he took a seat beside the window, and soon had the baby's attention riveted on the passing, flitting scenes as the train sped on its way.

The passengers looked on in surprise, and Fred's companions ceased laughing and became quiet. The effect of this kind, manly act was electrical; it was a silent rebuke to every person in the car. In a moment the ladies and thoughtless girls each offered to assist Fred in caring for the little one. "Cute little darling!" was the exclamation of the girls; and with motherly tenderness all fondled and petted the child. But she clung to Fred tenaciously, as if resenting her long neglect and their sudden overtures of devotion. The lean woman put aside her turkey-tail fan, and went deep into her lunch basket for a "drumstick" for the baby. The stout man forgot it was a very hot day, and looked on with interest. Calling Fred to him, he chucked the baby under the chin. "Pretty child she

is. Now, say, young man, why doesn't the mother go into the sleeper, I wonder? She looks mighty uncomfortable over there. She is fast asleep, with her head on that hard leather satchel. I hadn't noticed the poor woman before. She looks more dead than alive."

"Yes, sir; she's very bad off, I think," Fred answered, "and I judge she has not money enough to take a sleeper. I have a little change, and I thought I would just offer it to her. From what she told me sir, I think she is very poor."

"Indeed, indeed!" said the man, going deep into his pocket. "Now, my boy, you keep your money. Here, Brown Eyes, you and your ma be comfortable." So saying he pushed a roll of bills into the chubby first of the child.

"Now I want your name," Fred Weston said.

"Here's my card, Fred, and I want you to keep it, and if you ever want a situation, ever want assistance in time of trouble, ever want a recommendation, just come to me. You are a noble, manly little fellow—a little gentleman. Your attention to that poor woman, and the courage you have shown in helping her, are a guarantee that you are sure to make a great and good man." Here the train stopped, and he arose. "Good-bye, my boy; you've taught me a lesson I'll never forget, and you have gained a friend for life."

A moment later he left the train, and Fred read on the card the name of a man who is called the "Cotton King of the South," and a man of whom he had often heard.

After having slept for some time, the woman suddenly awoke and looked about in a puzzled way. Fred was at her side. "Now," said she, "I'm feeling so much better. My sleep has given me new life," and she took the baby in her arms, and Fred gave her the money the gentleman had left for her, which proved to be a very liberal sum—more than the poor woman had seen in years. She simply bowed her head and wept as if her heart would break.

Again the train stopped. It was the station at which Fred must get off. The woman raised her eyes with a smile of gratitude that Fred forever remembered, and the baby put out her arms and cried piteously for him. He stopped and watched the train until it turned the curve. The woman was waving to him, and the little arms still beckoned him. The engine rushed on its way like a great living monster.

"Come, Fred," called out one of his companions.

"Yes, I'm coming," said Fred, wiping a mist that had suddenly gathered over his eyes.—Children's Visitor.

THE BOY THE MANAGER WANTED.

The manager of a big traction company in Chicago not long ago sent word to the superintendent of the special delivery bureau of the postoffice that there was something about the manner and bearing of one of the boy carriers of the division that he liked. He needed a good boy, and asked the superintendent to send the young man to his office.

The boy was employed, and today is working his way rapidly to the best position that the company has to offer. It was not long before the incident was repeated, and two boys found good positions that they are still holding.

The traction magnate knew nothing of either of the boys more than that their work in the special delivery bureau had brought them to his office. Both boys, by their behavior and general makeup, impelled him to offer them positions.

Another boy from the same department was sent on repeated errands to one of the strongest banks in Chicago. The president noticed him, obtained an interview with him, and finally employed him in a position from which he could work himself to the top of the ladder.

Not very long after that one of the officers of a great bank in Denver asked the aid of the Chicago bank in finding a first-class cashier. The letter that answered the Denver bank carried the name of the boy who had begun his career in the special delivery department of our distinguished Uncle Samuel, and that boy is now at the cashier's desk of one of the most powerful banks of the Rocky mountain region.

Conundrums.

What games do the waves play? Pitch and toss.

How do bees dispose of their honey? They cell it.

What is the oldest lunatic on record? Time out of mind.

When is a clock on the stairs dangerous? When it runs down and strikes one.

Why is a pig in the kitchen like a house on fire? Because the sooner it's out the better.

Why are troublesome visitors like trees in winter? Because it is a long time before they leave.

Why is a prudent man like a pin? His head prevents him from going too far.

If a short man married a widow, what would his friends call him? A widow's mite.

When may a man be said to breakfast before he gets up? When he takes a roll in bed.

Why is the Fourth of July like an oyster? Because we cannot enjoy it without crackers.

What is it which never asks any questions but requires so many answers? The door-bell.

"A dime is 6 per cent on $600 for one day. Save it."—Brown County World. That's an able editorial. The other day we were admiring a diamond ring on a printer's hand. "That's beer money," he said. We didn't understand, and he continued: "Well, I used to take a glass of beer every day, and some days I took several. I got a box, and whenever I wanted a glass of beer I dropped in a nickel and bought this ring on the installment plan. I refused $90 for it a short time ago." Another party we know of concluded he could save $10 a month which he was spending, not foolishly, exactly, but needlessly. He regarded the theater, lectures, books and magazines necessities, and did not curtail any there, but he did save thirty cents a week by shaving himself. The savings amounted to nearly $12 a month. This was eight or nine years ago. He bought some lots on the installment play, paying $10 and recently $15 a month. He could now get back the thousand he has paid in, less about $200 interest, and at least $1,500 advance on the property, making $2,200 cash. Many young men could pay for a nice home in ten years with the money they worse than throw away. It is not necessary to be miserly in order to save a good many dimes and quarters every week.—Pointers.

A negro was discovered carrying a very large number of books, which brought forth the inquiry:

"Going to school?"

"Do you study all these books?"

"No, sar; dey's me brudder's. I'se a ignorant kind er nigger 'side him, boss. Yer jest orter see dat nigger

figgerin'. He has gone an' ciphered clean through addition, partition, distraction, abomination, justification. creation, amputation and adaptation."

"INDOOR SUN."

Once on a time in far Japan
There lived a busy little man
So merry and so full of fun
That people called him Indoor Sun.

Now, Indoor Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright,
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew
All seemed to like him better, too;
For, like the mirrors, everyone
Began to smile on Indoor Sun.

Now, try this just one day, and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're Indoor Sun.

—Little Folks.

JEWISH ACTIVITY AND THE PUBLIC SCHOOLS.

(From the California Christian Advocate.)

The recent flurry in the public schools in New York, in Chicago and in Los Angeles has revealed an activity on the part of the Jewish population not hitherto noted. That the Jews should become a disturbing, disloyal, vindictive and ungrateful factor in the American Republic is a surprise. The sound of the President's protest again Russian cruelty has scarcely died down. Eight hundred thousand Russian Jews are now in the city of New York where they have found shelter from a fierce and bloody persecution. That they turn in bitter resentment against the only country that has treated them broadly, brotherly, and engage in a war on the public schools is almost incredible According to newspaper reports Mr. Rosenstein, prominent in Judaistic clubdom, in writing to a Protestant Episcopal minister in Brooklyn is reported to have said:

"Don't let your bigotry run away with you. The Jew demands his rights, and the Jew has only made a beginning. This is a free country, and Christians have tried to make it a Christian country. We have now abolished your silly Santa Claus and your idiotic Christmas tree business. Next we will get after your libraries and compel you to throw out that vile Shakespeare, who wrote 'The Merchant of Venice,' with its implied insult on the Jews. You will have to throw out that Walter Scott novel of 'Ivanhoe,' where the Jew is held up to scorn as a money lender. Judaism now insists on her rights because Judaism is the real religion. Do you think Judaism has been dormant? Look at your lawyers, your judges, your teachers. Who own the banks? Who control the industries? Who are the tradespeople? If the Christians get in a huff and try to undo the action of the board of education, the allied Jewish forces can precipitate a fearful financial panic, the outcome of which will be that we will get more than we are at present demanding. In New York City the Jew must be considered. Keep your Christian hands off the schools. If newspapers uphold you we will withdraw our advertising. Jewish merchants will discharge Christian employees. Mortgages held by Jews on Christian properties will be foreclosed. Let them beware." If Mr. Rosenstein is correctly reported we must conclude that he is an eccentric individual, a violent ingrate who represents no one but himself. The American Republic stands or falls with the public schools. If America fails there will be no asylum for the Jews. If the Jews lend their hand to this nefarious attack upon the public schools they ought to be prohibited from entering this country. In this part of the Pacific Coast the Jews and Roman Catholics are politically hand in glove in every scheme.

A REACTIONARY DECISION.

The prosecution of the infamous San Francisco graft cases has received a discouraging blow from the District Court of Appeals. This court not only reversed the Superior Court, but practically invalidated the action of the grand jury, tearing up the case root and branch. The full text of the decision has not been published, but such extracts as we have seen put great emphasis on technicalities and leave wholly untouched the broader, deeper question of righteous judgment. The decision denies that the presiding judge had the right, upon challenge of the prosecution, to dismiss a member of the trial jury, because evidence was not introduced showing that he was a relative of the accused, though said relative admitted that he was remotely related to the accused. The second objection to the proceedings of the lower court referred to the appointment of Elisor Biggy, alleging that he was prejudiced against the defendant. In view of the notorious conditions confronting Judge Dunne at the time Biggy was appointed elisor, this objection must stand upon purely technical grounds.

The arguments based upon the principles of righteousness involved in the case strike one as being curiously oblique. The case is about as follows: Three French restaurant keepers claimed that the mayor would not continue their liquor licenses unless they would pay an enormous bonus under the disguise of a "fee" to the mayor's lawyer and political boss, the same to be divided with the mayor. Upon this allegation the mayor was convicted and then sentenced to five years in the penitentiary. The learned court invalidates the allegation by denying that a liquor license **is property** in the ordinary sense of the word. There is no extortion because no "property" is involved. The method by which $5,000 was extracted from the French restaurant keepers is not extortion, because, technically, the liquor license is not "property."

The third technicality is equally amazing. The Appellate Court does not deny that a crime has been committed, but that it was committed in such a way that the Penal Code does not recognize it as crime. The genius of the defendant in committing the wrong under the guise of doing right satisfies the demands of the law. The Appellate Court plainly says: "To procure property from others by a mere threat to do a lawful act is not a crime." That is, the mayor may threaten to withhold a liquor license, a lawful act, to extort $5,000 from a French restaurant keeper and not commit a crime. The learned court has overlooked a principle as old as the history of sin. Paul tells us that sin, that it might appear sin, worketh death by that which is good. It is the very genius of crime to hide behind "lawful acts." The mayor, in order to work the crime of extortion, hid his purpose under the pretense of doing a lawful act. The unfortunate thing about this decision is that it appears to be based wholly on technicalities. The broad, underlying principles of righteous judgment are not in evidence. The effect will be, we fear, a powerful stimulus to lawlessness.—California Christian Advocate.

PAINTING A FROG.

One of my pets was a frog about half grown. He would hop upon my hand to the tip of my finger, and sing (or croak) as long as I chose to hold him. I was an invalid just then, and, when I felt lonely and my husband was away, I used to give a little croak to invite the frog to a duet, and he would set off as if his life depended on his song, no matter what the hour might be.

One day I wanted to paint him in a picture, and tried to take a profile view. But he would not let me do it. Whenever I placed him in the right position, he would hop around so as to face me, and then go on my paper. Then I bethought myself of putting him in a plate with some water, so that he might be comfortable. This plan answered very well; but, when I turned the plate around so as to get a side view, he hobbled around also, and would face me. Then I tried edging round the table myself, but with the same result, so that I was obliged to hold him sideways while I drew him. But whenever I raised my head to look at him, he raised his, too, and lowered it again when I began to paint, and so we went on nodding at each other like two Chinese mandarins.

—Pall Mall Gazette.

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